This is how Sri Rama Krishna Paramahamsa, one of the greatest of our modern saints, popularly known as the Saint of Dakshineswar, says of his experience of God as Transcendent and Immanent, as Impersonal and Personal.

'* When I think of the Supreme Being as inactive, neither creating,. nor preserving, nor destroying, I call Him Brahman or Purusha, the Impersonal God, When I think of Him as active, creating, preserving, destroying, I call Him *Shakfi* or *May a* or *Prakrifi,* the Personal God. But the distinction between them does not mean a difference. The Personal and the Impersonal are the same Being, in the same way as milk and its whiteness, or the diamond and its lustre, or the serpent and its undulations. It is impossible to conceive of the one without the other. The Divine Mother and Brahman are one."

Likewise Sri Aurobindo, the Sage of Pondicherry, explained *Nirguna and Saguna* as follows to his disciples:—

(< In a realistic Adwaita there is no need to regard the *Sagwia'* as a creation from the *Nirguna* or even secondary or subordinate *to it*: both are equal aspects of the one Reality, Its position of silent status and rest and Its position of action and dynamic force ; a silence of eternal rest and peace supports an eternal action and movement. The one Reality, the Divine Being, is bound by neither, since It is in no way limited ; It possesses both. There is no incompatibility between the two, as there is none between the Many

and the One, the same-
ness and the difference. They are all
eternal aspects of the universe-
which could not exist if either of them were
eliminated, and it is
reasonable to suppose that they both came
from the Reality which
has manifested the universe and are both
real."

As the Infinite, God fills all space but is not confined to any particular portion of it. It is by His unifying power
the various, distinct and divisible parts of and objects in space are united and held together. Space with its notions of *'this'* and *'that', 'here'* and *'there'* is inconceivable v^ithout relation to Him who is the One Indivisible, Uniting
Consciousness. He is therefore spaceless, transcending space.
In our perception of space, in our perception of one object as
external to another, we realise Him as non-external, as trans-
cending space, as including in His consciousness both the